





## Miscellaneous.

### CHRISTIAN MATURITY.

BY REV. A. LOWREY, D. D.

What is Christian maturity? Some of our teachers seem to have got into a tangle on this subject. It is with them an ideal something, good and far away, but something which they cannot intelligently define. They tell us very positively that purity is not maturity, but they do not tell us what maturity is, nor when nor where it can be found. They do inform us how to pursue it. The mode, we are told, is by gradualism, and, of course, is to be overtaken at the end of that endless chain.

The impression is left upon our minds that purity is a very infantile state, but how long we are to wear our swaddling bands, or when our bones will harden into Christian manhood, we are left to conjecture.

A distinguished preacher of our acquaintance never fails to interject the following remark into the middle of a great and oft-repeated sermon: "I cordially believe in the possibility of salvation from all sin, but when thus cleansed and wholly sanctified, what are you? I answer, 'Nothing but a clean baby.'" This sounds very tidy and sweet, but pictures a poor Christian. Who does not know that such mere babyhood cleanness is neither Scriptural nor Wesleyan? How meagerly it savors of that perfection which consists in being indwelt by Christ, rooted and grounded in love, and filled with all the fullness of God.

One writer styles maturity "the consummation of growth." But what applicability has this solecism to spiritual experience? In an apple, consummation of growth is that point where it drops, begins to decay, and finally rots. In Christian life such a "consummation" is not devoutly to be wished, though it sometimes occurs. The effect, not to say the design, of all such comparisons, is to belittle the best Christians, and to minimize the highest gracious attainments.

#### MATURITY DEFINED.

What, then, is Scriptural maturity? 1. It is not that ever-receding horizon of light and knowledge whose confine can never be overtaken by any finite being. There is no final maturity in that eternal travel of the soul towards the blessedness of the Infinite.

2. It is not that absolute and unlimited holiness which admits of no increase or change. There must be an immeasurable chasm and disparity between the sanctity of Infinite and finite natures.

3. It is not that imaginary point of ripeness called "consummation of growth," a point to be reached, according to the theory, by long years of gradual advancement, after immaculate purity has been experienced. We find no such doctrine in the Bible. Maturity, so far as it has any applicability to a religious life, is Christian perfection. According to the Methodist nomenclature, perfect love, full salvation, purity of heart, cleansed from all sin, filled with the Spirit, and Christian perfection, are synonymous. Each phrase involves a double sense, and means to empty and fill, to cleanse and furnish, to strip and empower, to crucify and quicken, to be dead indeed unto sin, and yet alive unto God through Jesus Christ, and alive because Christ lives in us.

Now this two-fold work of being emptied of sin and filled with God, which is coetaneous with and inseparable from the purification of the heart, is the gospel standard of perfection. It is a finished state and yet not a final state. It is an ever-expanding fullness, an ever-developing completeness, an ever-increasing perfection. The artist finishes his picture, frames it, takes it out of his studio, and puts it on exhibition, and yet he finds it capable without limit of more exact conformity to the original. So the heart, life, and character of a perfect Christian are susceptible of rising into more express and beautiful similitudes of the Divine original.

But at the point of completeness we must drop the analogy of growth and maturity, and substitute that of increase. Increase and edification are the great words of God, indicating the sublime and endless march of the soul. We read: "Having nourishment ministered and knit together with the increase of God" (Col. 2: 19). The only maturity which the Bible recognizes is a complete state to start with. Thus, "Ye are complete in Him" (Col. 2: 10). "That ye may stand perfect and complete in all the will of God" (Col. 4: 12). This is a present attainment of the sanctified, and not merely a goal to be aimed at after purification has taken place.

Again: "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4: 13). This is called the perfecting of the saints. It must, therefore, include both purity and the highest style of Christian manhood—a manhood measuring up to the stature of the fullness of Christ. And this wonderful development of character, in opposition to the idea of abstract and nude purity, is the starting point and foundation of unembarrassed increase. Accordingly it is written, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." A holy man is a spiritual athlete, well formed and full of nerve and muscle. His advance is like that of a flourishing city, ever increasing, ever building.

It is especially said, "Purity is health, and therefore purity in the absence of perfect graces is a preparation for unembarrassed growth." Not always. A man may be well and have the rickets. A man may be both healthy and well formed and yet be a dwarf. It requires stature and a well-knit frame as

well as health to make a thrifty man. It is not purity that we discount, but that absurdity which teaches that perfect purity may exist and yet be overlaid with a lot of green and immature graces. Such a proposition is equivalent to saying that purity may exist without purity. What is perfect purity but the expulsion of all sin by the infusion of all holiness? What is the absence of all sinful tempers but the presence of all holy affections? And what is perfection in the one case but perfection in the other?

We object to this notion of purity without maturity, because it depresses the wholly sanctified state to a level with the regenerate. What is the difference between regeneration and sanctification? Both terms signify holiness, and both states compass all the Christian graces. But in regeneration these qualities are immature, while in entire sanctification they are possessed in ripeness or maturity.

What shall we understand by immature grace as pleaded for in a wholly sanctified man? By immature faith must be meant a weak and wavering faith—a faith that occasionally gets on a strike and stops work. Immature meekness must import a meekness which allows its subject to get mad now and then. We have seen such examples. We knew a man who assumed to be quite a leader in the advocacy of holiness, who frequently talked and acted like an angry man, and was so reported. On one occasion he got so far off the hinges of his amiability in leading a religious service that he had to make a public apology.

So of all the Christian attributes. Immature consecration would be a partial consecration. Immature love would be a weak and divided love. Immature truthfulness would allow prevarication and various kinds of hyperbole and exaggeration. Immature sincerity would take on a sinister shade, and not prove itself always incapable of deception, fraud, and supplanting. Immature honesty would be a lax conscientiousness, which permits extortion, or profiting by another's ignorance, especially when it can be done under cover of the law. It is what Mr. Wesley calls "legal dishonesty." If such be not the nature of the immaturity taught, what can be its significance? It is some sort of dereliction, or deficiency, and may prove to be the charity which hides, in no good sense, a multitude of petty sins. But shall we let down the high standard of perfect purity to accommodate any possible peccadillo?

We do not impeach the motive of any persons who have taught the doctrines under consideration, but we feel called upon to administer a friendly caution. No opposition, in the church or out of it, has done half so much to counteract the advance of holiness as the defects of those who claim to be, and are, recognized instances of entire sanctification. We know that most that is said against sanctified people is mere cant, but still there is room for more precision and sacredness, more conscientiousness and circumspection. How far below the Pauline standard is the average sanctified man! How many can appeal to Heaven and say, "Ye are witnesses, and God also, how holily and justly and unblamably we have behaved ourselves among you that believe?" (1 Thess. 2: 10.)

Let us so live that we may be "blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2: 15).

### GARRETT BIBLICAL INSTITUTE COMMENCEMENT.

BY REV. C. H. ZIMMERMAN.

Readers of the HERALD have heard of the great loss to this institution and to the whole church in the death of Dr. F. D. Hemenway, of the chair of exegetical theology. He died Friday, April 18, and his funeral was on Tuesday of Commencement week. The services consisted of a memoir by Dr. Nindé and addresses by Dr. Raymond and Prof. Bradley. Dr. Cummings read the Scripture lesson the same selections that Dr. Hemenway read one year ago at the funeral of Dr. Bannister. The church was crowded with citizens, students and ministers from various parts of the Northwest, who all share in the general bereavement. A tone of sadness pervaded all the Commencement exercises.

President Nindé preached the Baccalaureate sermon, from the text, Matt. 19: 27. It was an appropriate portrayal of the peculiar sacrifices and rewards of the faithful itinerant, who may, with propriety, adopt the language of the fisherman: "Behold we have forsaken all and followed Thee; what shall we have therefore?" Rev. F. M. Bristol, pastor of Trinity Church, Chicago, gave the annual address on Monday evening. His subject was: "Some of the Minor Sources of Pulpit Power." The speaker dwelt upon two—the study of books, and the study of nature. No sketch can do justice to this inspiring address, or convey any proper idea of the inimitable grace and eloquence of the speaker. It was the address of the Commencement.

Thirty of the alumni were present at their meeting on Tuesday afternoon, and seven letters of greeting were read from those who could not attend. An impressive memorial service on the death of Dr. Hemenway was held, in which many paid loving tribute to the worth of their revered instructor. The following resolution was adopted:—

WHEREAS, it has pleased God in His providence to remove from us by death our honored Dr. Francis D. Hemenway, professor of exegetical theology in Garrett Biblical Institute, —

Resolved, That we, the alumni association in session assembled, do hereby express our profound sorrow in the departure of our beloved teacher and friend. Dr. Hemenway was a man of extensive erudition, ripe and exact scholarship, clear and impressive in his teaching. In his death the church

loses an able and eloquent preacher, and the cause of Biblical learning is bereft of a rare and accomplished scholar. We call to mind his beautiful Christian character, his kind interest in the students of the institution, and his devotion to the church.

The alumni address was by Rev. Edwin C. Arnold, of the class of '75. Subject: "The Corner-stone of Ethics." "The divine righteousness revealed in Christ is the true basis of ethics, and science can never do a better, broader, more unchanging foundation for morality than the Rock of Ages."

The alumni banquet was omitted, as out of harmony with the general feeling of bereavement.

Dempster Chapel, which, like the church, was heavily draped in mourning, was crowded with interested listeners to the examinations on Wednesday, and in the evening a quiet reception was given to the graduating class by President and Mrs. Nindé.

The joint board of trustees and Conference visitors met Thursday, the venerable Judge Grant Goodrich in the chair. There were present twenty-five visitors from nearly as many Conferences. They manifested a deep interest in the welfare of the Institute. In their report to the board of trustees they express satisfaction with the excellent work done by teachers and students, and grief at the loss of Dr. Hemenway; recommend that the library be increased, that a building for library and chapel be erected, that Prof. C. F. Bradley, last year adjunct professor of exegetical theology, be elected to a full professorship, and that great care be taken in filling the other vacant chair.

The trustees reported that they had discontinued the chair of exegetical theology, created in its place the chair of New Testament exegesis, and elected Prof. Bradley to his chair. Also that they had created a chair of Old Testament exegesis. In his report, Treasurer Orrington Lunt congratulated the board that the institution had been able to pay all expenses during the year, with a surplus of \$5,000 to apply on the debt, which is only \$10,000, and will all be paid soon. He recommended on behalf of the trustees that during this Centennial year the patronizing Conferences raise funds sufficient to erect the much-needed new building for library and chapel, and recitation-rooms, as the present building, Heck Hall, only suffices for study rooms and dormitories.

The Commencement closed on Thursday evening with the exercises of the graduating class. Following are the themes and names of the speakers: "Religion of Robert Burns," DeWitt Clinton; "Final Triumph of Right," E. M. Glasgow; "Character the Supreme End," L. M. Hartley; "Peter the Hermit," W. H. Crawford; "A Breaker Ahead," W. A. Evans; "Chalmers and the Scottish Church," R. H. Pooley; "Influence of Matthew Arnold's Philosophy," R. W. Rand.

Degrees were conferred as follows: Graduates with degree B. D.: R. W. Bland, A. B.; J. C. Butcher, A. B.; W. H. Crawford, A. B.; W. A. Evans, A. B.; J. F. Kellogg, B. S.; R. H. Pooley, A. B. Graduates with diploma: A. Barker, E. E. Cheeseman, DeWitt Clinton, J. E. Farmer, E. M. Glasgow, L. M. Hartley, W. H. Hollister, J. W. Linn, S. W. Lanck, E. S. Lytle, A. Marchion, P. S., J. R. Wellborn, F. W. Warner. Honorary degree B. D.: Benj. A. Kemp, E. L. Eaton, G. K. Hoover, Wm. Dawe and I. Lineberger.

Waukegan, Ill.

### GENERAL CONFERENCE.

SATURDAY, MAY 3.

Bishop Merrill presided, and the religious services were conducted by Rev. Nathan Sites of Chicago.

A lengthy discussion of the report of the committee on the Rules of Order took place, resulting in the adoption of several amendments.

The committee on Revisals and the committee on Temporal Organization were authorized to retire for organization. Dr. Daniel Dorchester was elected chairman of this committee.

A committee was ordered to arrange an order of exercises for the reception of fraternal delegates from other churches, and it was also ordered that the exercises be held in the evening.

On motion of Dr. Trimble, a committee was ordered to arrange memorial services for such of our Bishops as have died during the quadrennium.

A motion was made to appoint a committee upon the subject of divorce. An earnest plea was made for some action upon the subject. The whole subject was referred to the committee on the State of the Church, and it was ordered that all memorials, and other matters relating to questions of race, be referred to the same committee.

Dr. Curry is chairman of the committee on Episcopacy. Dr. Buckley on Itinerancy, and Dr. C. H. Payne on Temporal Organization.

MONDAY, MAY 5.

The prayer service, says the *Daily Advocate*, held in the General Conference room previous to the opening of the session, was of precious interest. Many prominent ministers and influential laymen were present. Bishop Warren, who took seat with the congregation, made the closing prayer, in which he earnestly said: "May all our littleness and narrowness of vision depart from us, and may the King of the universe preside over us."

At Conference sessions there was a large attendance of delegates. Bishop Andrews presided. The opening religious services were conducted by Dr. James M. King, of the New York Conference.

Under the Rules of Order adopted at the session of Saturday, a call of the Conferences was made, to give opportunity for the presentation of memorials, resolutions and reports, and a large number were presented.

A resolution was offered fixing Wednesday next as the day for electing Bishops and other officers. If all had the executive action, the day would be a day of great interest. The resolution was agreed to, and we were gratified to be able to state, as we do after a personal inquiry of the Bishop and his family, that his health is surely though slowly

improving. When the Bishop took the chair he was most cordially greeted by the Conference.

The Address was read in a clear, full voice, and with expressive emphasis, by Bishop Harris, secretary of the Board of Bishops. It was listened to with marked interest by the whole Conference, and by the crowded audience of visitors present. It was regarded, apparently by all who heard it, as an admirable document. The General Conference expressed its appreciation of it, and ordered it printed in the *Daily Christian Advocate*; also that it be printed for general distribution. It was also ordered that the various topics considered in the Address be referred to the appropriate committees, and that so much of it as referred to Centenary matters be referred to a special committee of twenty-five to be appointed on the subject.

Among the incidents in proceedings of the morning session was the adoption of a resolution offered by A. Craig, of the Newark Conference, inviting the venerable John S. Porter, D. D., of that Conference, to a seat on the platform. Dr. Porter is nearly seventy-nine years of age. He united with Philadelphia Conference in 1829, and after forty-four years of effective ministerial work, during which he was presiding elder for eighteen years, and a member of six quadrennial General Conferences, he was, in 1873, compelled to retire from the pastoral work because of the loss of his sight. Now, however, after undergoing a surgical operation, his sight has been so far restored as to enable him to read the Bible and recognize his friends. One of the last letters Bishop James ever wrote was one of most tender and affectionate sympathy to Dr. Porter. The latter now resides in Burlington, N. J., where he is enjoying a delightful evening time of life.

DEBATE ON THE ELECTION OF BISHOPS.

C. C. McCabe, of New York, offered the following:—

Resolved, That the election of Bishops and General Conference officers shall be the order of the day for Wednesday next, May 7, at 10 o'clock A. M.

C. C. McCabe said: The sooner we get through with this business, the better for us all. The best way to secure rights for bishops and for General Conference officers is to vote without much talking, and most of all without any planning. If men are allowed to vote without much suggestion from anybody, the lightning will be sure to strike in about the right place. I think the sooner we get it at, the sooner we will get to transacting the business for which we have come. I have watched with a good deal of alarm, as a lover of the Methodist Church, and I do love her more than I do my life, any indications that we are resorting to these methods which we are resorting to in political assemblies.

T. B. Neely, of Philadelphia, said: Something has been said about suggestions and electioneering. I would prefer to use the word used by our good friend Bro. Lanahan, "conversation." How can we know how to vote unless we have conversation? It seems to me that we have been so fortunate as a church in the election of Bishops after time, that we ought to be exceedingly careful, should be very anxious, and should move more than that. He might have the executive ability of a Napoleon, a Caesar, or a Richelieu. We want to know, beside the question of ability, whether he has a heart that is warm and will not be chilled when he reaches that lofty elevation.

J. N. Fitzgerald, of Newark, said: As I understand it, we ought to have some recommendation from the Bishops in regard to the number to be elected. It is also customary to leave this matter to the committee on Episcopacy, and wait for a report from them, before we decide the number to be chosen. The committee on Episcopacy has not yet had a meeting. They cannot have but one meeting before Wednesday morning, and that is this afternoon. It seems to me that the time specified in this resolution is quite too early.

S. Parsons, of Newark, said: I fully sympathize with Dr. McCabe's view in this matter, and yet it is possible for us to make haste slowly. The committee on Episcopacy ought to have at least two meetings. I had thought when I came this morning of proposing three, and had said in my own mind that Saturday at 10 o'clock would be right. On the whole, I feel like amending the amendment to Thursday at 10 o'clock, giving two meetings to the committee on Episcopacy. The sooner we get this matter out of the way, the better for our business. I move to amend by substituting Thursday, May 8, at 10 o'clock.

Bishop Andrews: It is moved by the resolution of Chaplain McCabe that we proceed to the election of Bishops and General Conference officers Wednesday next. It is moved to amend by making it next week Tuesday, and it is moved to amend the amendment by making it Thursday of this week.

E. W. Parker, of North India, said: There are important questions in connection with the supervision of the foreign missions; there is a memorial on this question from the Board of Managers that needs to be considered. Thursday of this week will be altogether too soon. These things could be considered by next week, and we could vote intelligently concerning these matters. We could do better next week.

P. G. Gillett, of Illinois, said: I enter very heartily into the spirit and remarks of Brother McCabe. If all of us had the executive action, the day would be a day of great interest. The resolution was agreed to, and we were gratified to be able to state, as we do after a personal inquiry of the Bishop and his family, that his health is surely though slowly

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Bishop Andrews: This is a question to refer.

R. M. Hatfield, of Rock River, said: I desire to speak of this question with a little more than my usual caution, and consideration. Next to the reputation of my own wife and family, there is nothing that is nearer and dearer to my heart than the reputation of that church in which I was born and baptized, and in which I have spent the whole of my life. Now, this talk about the necessity of becoming acquainted with the brethren does not commend itself strongly to my judgment. Most sincerely do I wish that we had in the discipline, along with the law that provides that we meet on the first day of May, some provision that on the second day the General Conference should come to each other, and spend one or two hours on their knees in prayer, and take an informal vote without any conversation, or caucusing, or log-rolling, or wire-pulling, I don't care what name you call it.

I declare that the eyes of hundreds and thousands of the most intelligent of the Methodists in the United States are turned with intense interest to the doings of this body, and there is nothing on which they are so solicitous and so sensitive as in connection with this matter of election. I beg not to be quoted as going into the state of facts, but I declare this to be true, that some of the most intelligent, liberal and large-minded members of the Methodist Church, having attended one session of the General Conference, and listened to this conversation, have gone home with no desire ever to come to another, and with a loss of respect for Methodism that ought never to have come to them. It is time that somebody should speak the plain truths on this subject. It is an outrage that a man can hardly get out of the cage before some man has these things in hand.

S. Baldwin, of Baltimore: I want to know whether the brother is speaking to the matter in hand. The motion is to refer the whole thing to a committee.

Bishop Andrews: The motion to refer opens the whole question.

R. M. Hatfield: Anybody who asks whether we are going to have any Bishops, or says we do not know that we are going to elect any, knows that this body intends to elect some Bishops as sure as destiny. All that talk means nothing. I go back to the statement I made before. I do not care whether it refers to influential laymen or ministers; it is an unseemly thing that the members of this body can hardly get their feet on the pavement of Pennsylvania before they are button-holed, and combinations made for this or that member.

S. G. Smith, of Minnesota: There are resolutions made on this floor on members of this body, and I protest against this reflection without persons and facts.

Bishop Andrews: A general statement is in order, I think.

R. M. Hatfield: I think so too. I did not refer to that brother by name or Conference. I am dealing with facts, and however light brethren may make them, they are being considered and weighed seriously by the church we represent. I declare to you, brethren, that we cannot afford to have even the smell of our names on our consciences. I do not understand this thing is done, the better it will be for the interests of this church and for our reputation before the church and the whole people.

W. H. Olin, of Wyoming: I cannot for the life of me understand what all this talk means. This is the seventh General Conference I have attended, and this is a grand view that I have never witnessed before. With the permission of the brother who sat down, I would intimate that the thing was fixed before this Conference was convened. I do not understand; nobody has elected, elected me, and I have not elected; elected any. I do not understand what all this talk means. You must have struck some action that I have not; you must have had to do with some conversation that I have not met with.

It is a shame and a reproach that this Conference cannot get together without the intimation being broadcast that there are influences being used to control it. I should be loath to have a place in a body that was as corruptible as the remarks that have been made in favor of this hasty legislation would indicate. I want to know all the material facts. I do not know yet whom I want to put into these offices if they are ordained. It is determined that we want two or three or four men to occupy the episcopacy from now on, I am not ready, I want to know something more than I know. I want to have conversation so open and broad that you are at liberty to know all about it, all of you.

I belong to the Methodist Episcopal Church. I am not in it in particular. I have any lineage I go back to the Friends. They are preferable for their steady ground, and for their integrity and their simplicity in thought and action. I came into the Methodist Church when I had reached manhood, such as it was, and I have been sheltered under her broad wings, and have had a glorious time. I have found friends everywhere—noble, pure, thoroughly noble, honest men in the ministry, and men and women in the laity. I am not going to say that I am not going to sit here quietly and have it intimated that any wire-puller can manage me; that any corrupter of public morals can come in and so charge the atmosphere that I am surrounded by that I shall lose my head and heart too.

I think it will be abundant time to elect these officers a week from next Thursday. I think that is respectable, and I think that this mad haste proves that there is either a lack of head, or that there is a lack of heart. We cannot afford it; we cannot afford it until we are put on trial. Until there is some arrangement somewhere, we cannot afford to arrange officers at the bar of public opinion. We cannot afford to advertise to the world that we dare not stay here into the third week of the session before we perform these high functions of our high position. No, sir, I am willing to risk these brethren; I am willing to risk every one of them; I am willing to risk the church to which I have committed life and heart. I trust, under God, that we will be steady-going; that we will be true to our impressions, and not be scared by the approach of any fancied influences that may be in the air, beneath, or about to come to disturb the quietness of our dreams.

Why, if I believed what these brethren have more than intimated, I should fancy that some mad ghost with corrupting influences was constantly glaring into their eyeballs, and that everywhere they saw the evidences of corruption, fraud and dishonesty. Let us stop this talk. God help us to stop it.

and go on about our business. Let the committee on Episcopacy meet. Let the Episcopal Board speak. And let us hear their judgment, as we have in the past. Let us hear the Episcopal committee, what number they recommend, as we have done before. Let us take our action, and trust God that the General Conference of 1884 look to these high offices so that they shall magnify the grace of God in the offices as they have in previous positions before they came here.

A. B. Leonard, of Cincinnati, said: I want to say that I wish to express the hope that if the brother from the Rock River Conference spoke under unusual caution, he will not so speak to this General Conference any more. It had better not be said under caution, this large conference, a perverse character in this General Conference. For my own part I am sorry that such remarks shall be sent broadcast over this land, and, indeed, all lands, coming from this great body of men from all over the world in the Methodist Episcopal Church that I was born in and raised in, and for which I can claim an unflinching love, and in whose service I have given many years.

I have been in the city of Philadelphia since last Tuesday evening, and I have yet to hear the least single word that seems to me to interfere or corrupt, or anything of that character, since I have been in this city. I feel, for one, that it is necessary that there should be some conversation on the question of this election. We come from different parts of the country, some of us from sparsely settled regions. We may not have had the same opportunity for knowing what should be done that some other brethren have had. We feel that the men who are in this General Conference are men who can be trusted, and are here because they can be trusted, and it is unfair that reflections of this kind should be sent broadcast all over the country. If I were prepared to make a speech, I would move a committee of investigation to see whether there are rings formed looking to the election of men to that high office. It would be better to point out the men, for the man who would do it ought to be pointed out before this General Conference and the world. If I could have my way, no man should be elected to office in this General Conference that seeks it in any way or manner, and I think that is the feeling that very generally prevails. We can afford to wait. I hope we shall defer the election until next week; far into next week.

At the close of Dr. Leonard's speech, L. H. King moved the previous question upon the resolution of C. C. McCabe, which prevailed, and the resolution was referred to the committee on Episcopacy.

(Continued from page 5.)

### Our Book Table.

THE LIFE OF FREDERICK DENISON MAURICE; Chiefly Told in His Own Letters. Edited by his son, Frederick Maurice. Two volumes, 8vo, with portraits, \$5.00. New York: Charles Scribner's Sons. Few men have exerted a more powerful influence over the thinking men of their own age, or have been more tenderly loved by their immediate friends, than the subject of these stout octavo volumes. His simple, earnest, and unassuming character, his extended biographies would fall to become monotonous and wearisome, but there is a singular fascination investing these pages, of the same character as that which held with millions of iron his friends to Maurice, through evil report and good report. In 1830, when he was only twenty-five, Arthur H. Hallam, then a young man of nineteen, wrote to William E. Gladstone, exhorting him to cultivate the acquaintance of Maurice. "I do not myself know Maurice," he writes, "but I know well many whom he has known, and whom he has moulded like a second nature, and those, too, men eminent for intellectual powers, to whom the presence of Maurice would be a great benefit, in all other cases, be a signal rather for rivalry than reverential acknowledgment. The effect which he has produced on the minds of many at Cambridge . . . is far greater than I can dare to calculate, and will be felt both directly and indirectly, in the age that is upon us." No one reading the delightful biography of the late Charles Kingsley can fail to see in it a vivid fulfilment of the prophecy. Kingsley, by his own gift, gave the nation a measure of the remarkable combination, almost antagonistic, of qualities in Mr. Maurice. He was both strenuous and positive in his theological views, and yet of a remarkably catholic and unbigoted spirit. He was one of the mainstays and frankest of opponents, stating his views with much precision, and still placing the spirit and life far above the formal creed. His downright, always evident earnestness and devotion to the cause of the churches, the great charm of the man and of his writings. His father [was a Unitarian preacher, and the family during the childhood of Frederick changed their theological views and became singularly divided among the various churches. They all held their opinions with great decisiveness, and each one earnestly sought to defend his or her opinions, in writing, against the dogmas held by the others. This was a highly intelligent, and sincerely devout and sweet-hearted Christian woman. She also, turned from the doctrines and preaching of her husband, with a gentle but unyielding positiveness. This peculiar early training, and the home discussions had their marked influence over the mind and belief of the only son in the family. The story of his gradual acceptance of the creed and forms of the English Church, and ultimately of his choice of her ministry, of his labors as clergyman, teacher, writer, social reformer, and of his general interest in the events and discussions of his time, of the drawing around him, and placing his stamp upon so many of the thinkers, philosophers, and workers of his generation, is admirably and fully told, largely by his own letters and records. It is not the place in a simple book notice to call attention to the adverse tendencies of some of his opinions as manifested most noticeably in those who might be called his disciples and took their errand departure from some of his unguarded positions. In the very able and late honored and lamented Dean of Ely, Mr. J. H. Riggall, entitled, "Modern Anglican Theology," the teachings of Mr. Maurice are very thoroughly reviewed. It is enough to say that these volumes disclose the heart of one of the sincerest and most honest and earnest men of the century, and, in fact, the thoughtful reader a biography of rare interest and impressiveness.

From the same publishers we have a new and cheaper edition of the very valuable and popular HISTORY OF THE JEWISH CHURCH, by Arthur Penrhyn Stanley, D. D., Dean of Westminster, in three crown octavo volumes, \$2.00 each. The type is smaller than in the previous edition, but is clear, and the page inviting in its appearance. This edition is ornamented with a fine portrait of the late honored and lamented Dean. It is one of the most charming ecclesiastical histories ever written, and will easily win the intense interest of every intelligent young reader. In this much cheaper form of publication it will doubtless have, as it deserves, a large circulation, and be found upon the shelves of thousands of our Biblical students, laymen as well as ministers.

Mr. Thomas Whittaker, publisher, of New York city, has imported an edition

of THE THEOLOGICAL LIBRARY, issued by Hodder & Stoughton, London. Thus far, seven volumes have been published. They are very neatly printed in duodecimo form, and sold for \$1.25 each. The volumes are intended to cover the fundamental doctrines of revealed religion, especially those which are at present under discussion. They realize all come from expert pens, and are of a popular style, but grapple ably with the specious and dogmatic criticisms of the materialistic doubters of the hour. The volumes already issued by the American publisher are, "Does God exist?" by Rev. Henry Catterall, D. D., Bishop of Edinburgh; "Life: Is it Worth Living?" by Rev. J. Marshall Lang, D. D.; "Is God Knowable?" by Rev. J. Ivarach, M. A.; "Is Dogma a Necessity?" by Rev. Miracles Meyrick, M. A.; "Are Miracles Credible?" by Rev. J. J. Lias, M. A.; "Does God Answer Prayer?" by Rev. R. McCoye Edgar, M. A.; "How is the Divinity of Jesus Depleted in the Gospels and Epistles?" by the Rev. Thomas Whitelaw, M. A., D. D. It will be seen at once how practical and pertinent to the present hour are these discussions. They meet, for intelligent young people, a want that has often been noticed in the unsatisfactory discussion of modern criticisms upon the Bible and the truths it reveals. Every Sunday-school should have a set of these volumes in its department, and the pastor will find these volumes eminently suggestive in his discourses for the times, called out by the public discussions on the platform, in the pulpit, and through the press.

From Harper & Brothers we







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# Zion's Herald.

WEDNESDAY, MAY 14, 1884.

Coleridge shows the folly of agnosticism and atheism in the following pertinent lines:—

"Forth from his dark and lonely hiding-place,  
Portentous sight! the owl, Atheism,  
Sailing on obscure wings athwart the noon,  
Drops his blue-fringed lids, and holds them close,  
And hoots at the glorious sun in heaven,  
Cries out, Where is it?"

The man who climbs a precipice or ascends a tree must do so by clinging to the face of the former or to the limbs of the latter. He cannot rise to the top of either by merely willing to do it. No more can a sinful man will himself into righteousness. He cannot rise above his sinful self without the aid of the Righteous One. "Without Me," said Jesus, "ye can do nothing." Therefore whoever desires either to become righteous, or to increase in righteousness, must do so by "looking unto Jesus."

## CENTENNIAL GIFTS.

This generation has been remarkably favored with centennial anniversaries. We have had the hundredth festival of the country's birth, and the century's annual recurrence of the chief battles of the Revolution. We have had, also, the recognition of the first century of Wesleyan Methodism, of the first public Methodist services in this country, and now we have reached the year of the one-hundredth return of the date of the complete organization of the M. E. Church. This will close up the noted celebrations of this character, and it should be made, in every respect, a worthy climax to a very interesting and profitable succession of denominational religious festivals. It will be a hundred years further on before our successors will be favored with such opportunities. It becomes us to leave such a stone of remembrance as will make the present a date worthy to be recalled when the second century shall have rounded off its wonderful results.

Of a certain class of recognitions the present year will not be lacking. There will, without doubt, be full enough of denominational gratulation. We shall have sermons without number on the subject, many of them able and interesting. Not a few will be published, and the collected volume of centennial literature will be a curious and attractive gathering of documents for our historical societies, and will be recalled with pleasure at the close of 1900. There will be volumes written; several are already announced. We have entered upon the season with an overflowing Year Book, gathering all the astonishing figures which the blessing of Heaven has vouchsafed to the Church. There will be great public meetings in the chief towns and cities, and no little florid eloquence will be expended upon the theme. All this may and may not (very probably the latter) tend to spiritual improvement and become an inspiration to deeper and broader consecration. Possibly, in some instances—and a happy fact it will be—it will induce thoughtful members of our communion to consider how little, rather than how much, has been accomplished, in later years, with all the means which God has crowded into our hands, and will awaken a sense of humiliation and penitence rather than a feeling of self-gratulation and complacency.

But no sincere Methodist Christian can think that the significance of this period is to be exhausted in such

uttered and printed congratulations as these. The involuntary movement of every devout heart is to make the gratitude of the hour permanent by some worthy and lasting monuments. There must be conspicuous and expressive symbols in all parts of the connection bearing testimony before God and the present and coming generations, both of our lively apprehension of the great goodness of our Heavenly Father unto us as a people, and of the fruitful spiritual life still pervading the church. The love of Christ, if it be shed abroad richly in our hearts, will constrain us to seek some adequate expression of loving gratitude, and to make this as serviceable to the cause of Christ upon the earth as possible.

There will be many local interests that will be quite sure to thrust themselves forward when the centennial offerings are proposed. Many of these are every way commendable. Some of them are vital. There are impending church debts which threaten the existence of an oppressed body. There are new houses of worship, chapels, Sunday-school rooms, which can bear the centennial title, and which are greatly needed in certain places. These will not be overlooked. They are "the things which are seen." They will speak for themselves, and our personal interest in them will be sure to give an emphasis to their appeals. But there are even greater interests at stake. Our higher institutions of learning are of comparatively late growth. They have already accomplished for the church, as we are all ready to acknowledge, a remarkable service. They have enabled her to meet all the rapidly increasing demands, as to the number and quality of preparation, in her ministry, and have kept her abreast of the century. These are, nearly all of them, poorly endowed, and some are oppressed with debt. But if all were measurably relieved of such obligations, we have reached the hour when, to secure our students, the instruction in our colleges and seminaries must be as free as the public schools. Scholarships have become indispensable. The rich endowments of older institutions in this respect are constantly drawing from our own tuition some of our most promising young people. A noble hall bearing the centennial title, an endowed professorship dating from this memorable year, or a hundred perpetual scholarships, would be a gracious and perennial gift to the church, to Christ's cause upon the earth, and to the young people who will gratefully remember us. There are other almost equally deserving causes. One of our Centennials has commenced to raise \$100,000 for its Preachers' Aid fund, and the great charities of the church will have their recognition.

At the present session of the General Conference definite plans will be arranged and published. Doubtless a public meeting will be held, which will give a fresh inspiration to the movement. But, after all, the success of the plan will depend upon the individual loyalty of our people; largely upon the devotion and faithfulness of the ministry. They must be the leaders and set the example every way in both giving and working. The ladies, if properly summoned and organized, will accomplish a large service. The subject must be opened everywhere—in the pulpit, prayer circles, and in the homes of the people. Some of our pastors will enter upon the work with enthusiasm; but success will turn upon a general consecration to the duty. If it could be that every Methodist in the land could be induced, young and old, to consecrate something in proportion to ability, what an amazing result would be witnessed! The ten millions now spoken of with hesitation and doubt would not begin to measure the amount that would be poured into the treasury of the Lord. This will be the best motto for the year—a gift from every hand, consecrated to God, in proportion to ability and obligation for His mercies.

## LETTER FROM GENERAL CONFERENCE.

William Penn would be scarcely more surprised in waking up to look on this great Quaker city, now sheltering so nearly a round million of people, than John Wesley would be, if Francis Asbury were permitted to introduce him to the General Conference of American Methodists met in the city this year of grace, 1884. The Conference comes to-day, four hundred and seventeen strong, like the elders of Ephesus to receive the address of the great apostle. The ten bishops are all present, and the whole world shakes hands at "the corner of Fifteenth and Chestnut." Penn and Wesley might both well say, "What has posterity done for us?" To find his way through the city, Penn would take for his starting-point, as the centre of all things, Market Street, and you would hear him humming to Wesley, as all the kind folk have been humming to the delegates since a week ago Wednesday:—"Market, Arch, Race and Vine, Chestnut, Walnut, Spruce and Pine."

Once in the hall, which is the assembly room of the Young Men's Christian Association, Wesley would be more at home than Penn, but even he would find full use for the tea prelates and a gavel in trying to hush "the busy hum of men."

Three hundred and sixty-nine men answered to the roll-call. The roll-call some Woodruff, elected to the higher Conference since the last time the roll was called, was in all the older members' minds, as his first assistant rose to read the list of names. This "first assistant," Rev. Dr. Monroe, a member from Central Pennsylvania, was the "cynosure of neighboring eyes." A well-set man, slightly bent in the shoulders toward you, with no neck to speak of under his smooth, long, round head, and his hair lapped up over it with care, he looked out of a clean, white, shaven face as he has doubtless done for fifty years or more. His voice goes where he sends it, and he was elected by acclamation the full secretary, with power to nominate his assistants. New England received one—the genial Charles Clark, of Maine; and as Professor Croghan went to the desk as another, Dr. Monroe said, "There, I have the honor of appointing the first colored secretary in a General Conference!"

The venerable Bishop, now the senior in the college, and so long loved and honored as the eloquent Simpson, opened the Conference, in much feebleness, but with the skill of an accomplished parliamentarian. One of his colleagues read from John Wesley's Bible, which had been sent from Europe for the purpose of custody among American Methodists, and the finely sculptured Foster led the Conference in prayer. He prayed with the same piety and fervor which marked him for a bishop when he was selected to guide the devotions of the body the day of the election twelve years ago. The spirit of the Conference was tempered by his prayer to a tractable and childlike bearing, worthy of the men "called to be saints." No body of believers set about any work could have better begun.

The address of welcome was delivered by the gentlemanly and clever spoken pastor of the Arch Street Church, Rev. Dr. Longacre. He at once gathered the delegates into the hearts and homes of Philadelphia, with a cordial grip of good fellowship, evidently so frank and sincere that it is a question whether they will ever want to go home again. His excellency, Governor Pattison, a lay delegate to the Conference, kindled something of a Methodist fire by the words he added for the good people of the city. The responses by Bishop Byman and Gen. Clinton B. Fisk in behalf of the Conference were both appropriate and appreciative, indicating no desire to hurry from so generous a hospitality.

The first task of the Conference, threatening alike to the good nature and urbanity of the members, was the drawing for seats. The hall is said to seat about twelve hundred persons, but being theatrically constructed, it has two galleries, and only the closest packing could put the delegates on the floor. The ignorance as to the usual terms, "family circle," "dress circle" and "parquet," led to many amusing mistakes. The last seats to be chosen threw a number of delegates so far into the distance under the galleries as to make their participation in the business of the Conference a kind of game of chance. The New England Conference delegates were fortunate in securing the very seats they wanted. Having "an eye to the main chance," it was fitting that they should occupy the seats immediately behind the delegates from Maine. The other New England Conferences are scattered throughout the house, all, however, having very good seats.

The attempt to facilitate business by pre-arranging a plan for the building of committees, came to the usual naught, and the old way of "one delegate from each Conference" was adopted. The Conference with one delegate, who is like a western town, with the brother well laid out but thinly settled. These committees meet in the scattered Methodist churches throughout the city each and every afternoon in the week, while the business of the Conference is conducted during the forenoons. The chairmanship of these large committees being a place of honor, the selection of men is attended with no little interest. Rev. Dr. Mallieau was nominated for the chairmanship of the committee on Episcopacy, but as promptly declined before the balloting began; Rev. J. W. Hamilton was nominated for the chairmanship of the committee on the State of the Church, which he also declined; and Rev. Dr. Dorchester was elected chairman of the committee on Revisals. The interesting committees were the discussions have already begun, are the committees on the Episcopacy, the State of the Church, the Freedmen's Aid, and Boundaries. The committee on the Episcopacy have a question before them favoring the election of six bishops, and they have already reported that the election take place on Thursday, May 15, which report has been adopted. One of the novelties of this session is the report of the committee on Missions, which may be adopted by the time this correspondence is printed, favoring the residence of a bishop (to be elected) in India, and another in Europe. The caste question is already raging in the two committees, and New England has been heard from.

The speeches were first made by the delegation from the New York East Conference, Rev. Dr. Curry heading the list. Dr. Buckley, whose omnipresence is determined by Dr. Curry's whereabouts, was on hand to make the second half of the first speech, but, strange to say, these eminent men have not found opportunity to differ in the debates thus far, and the tall talking is delayed on the front seat, for these brethren are the first men under the gavel. The first body which burst in the house was from Chicago, and came as usual from Dr. Robert Hatfield, being a "thrashing" of things among the buyers and sellers, who might be on the business of making bishops. Its tone was healthy, but a trifle arrogant and presumptuous.

It brought Rev. Dr. Olin, of Wyoming, one of the most imposing personages in the house, to his feet with a bound of two hundred and more avoirdupois. He spoke with a full consciousness of his weight, and as if his "thoughts lay in packs," but he spared not, and evidently had the sympathy of the house. Two such speeches would make him a bishop. He is a most influential member of the Legislature at Albany, and is now gone to look after his business there.

An episode occurred in the house yesterday, which tossed New England to the front. Rev. S. G. Smith, one of the brightest and most captivating speakers on the floor, started an investigation of the People's Church, by resolution, and delivered a mirthful speech at the expense of the pastor, "of the exception to the rule." The brother from Boston did not wait for the delegate from the Conference to whom had been committed the defense of the case because of his appointment to the itinerancy committee, but took the case in hand himself, "and things ensued."

You want to know who are going to be bishops? So do I. Suggestions are bringing some names to mind, that were not in mind when we left home. One name seems to be heard in New England, so that the sound is gone out, and the returns are awaited with interest. If Rev. Drs. Vincent, Mallieau, Buttz, Walden, Fowler, Payne, Nind, Hunt and King are not elected, it will be because there were not ballots enough cast for them, and because there is not room enough for nine men in six places.

A CAR-WHEEL TOURIST.

## BRIEF MENTION.

The election of Bishops by General Conference has been made the order of the day for Thursday morning, May 15.

Vick's Illustrated Monthly Magazine brightens with the blossoming season. Now is the time to consult it for flowering seeds and shrubs, and to send for them to the well known (Rochester, N. Y.) seed and flower establishment of Vick.

Ex-Gov. Long said at a late political convention that the best man will be the most available at the coming national election. We trust this truth will not be overlooked at the nominating conventions for presidential candidates this season.

We are indebted to Rev. C. Holman, secretary, for a copy of the Minutes of the Kansas Annual Conference, held last March in Topeka—its twenty-ninth session. The Conference has upon its roll a hundred and twenty-six members, with twelve on trial. It has a church membership of 13,329, with 1,986 on probation.

Lyman Abbott, of the Christian Union, gives the Commencement address at LaSalle Seminary, June 18, and Rev. Calvin Cutler the Baccalaureate sermon on the previous Sunday.

The Woman's Home Missionary Society makes a strong showing as to the impressive demands of the wide field upon which it has entered for the service it proposes to yield, in its memorial to the present General Conference. It shows what has already been accomplished and seeks official recognition.

A. J. Jenkins, corresponding secretary of the National Prohibition House Protection Party, has issued a useful "Hand Book of Prohibition," published in Chicago, containing, with an annual calendar, a large collection of short and spirited articles upon the temperance reform, with valuable statistics, ornamented with quite good wood-cuts of leading platform speakers, well known as advocates for pronounced prohibition legislation, and other pictorial illustrations.

Hon. Wm. Sims, secretary of the Kansas State Board of Agriculture, sends out his report for the first quarter of the present year, giving a very favorable view of the condition of the winter-sown crops of the State, with additional papers on the botany of Kansas, on sheep husbandry, agriculture in the northwestern portion of the State, and the cultivation and uses of sorghum. A report of the State mine inspector is also given.

The late A. F. Bellows excelled in landscape, and the value of his productions has doubled since his lamented death last year. Four charming landscapes from his brush are among Prang's forthcoming publications. They are in his happiest manner. Essentially American in feeling, his choice of subjects was always of quiet home scenes, and he is without a rival in the delineation of landscape.

We are indebted to Hon. Thomas B. Stockwell, commissioner of Public Schools for Rhode Island, for a copy of the Fourteenth Annual Report of the Board of Education of that State, and the thirty-ninth of the Commissioner of Public Schools. This State report is always, and is this year, a document full of suggestive and practical discussions of the immediate condition and demands of public education in the State.

The captain of that noble steamer, the "City of Rome," has staid his hitherto honorable reputation by refusing to stop when signaled by the small sailing vessel which had on board the saved crew and passengers of the steamer, "State of Florida," either to learn the facts for the relief of agitated friends, or to take on board the sufferers and thus secure their earlier reaching port.

The Western Christian Advocate has reached the commencement of its second half century, and rejoices, as it has a right to, in its present prosperity. Its able editor, Dr. F. S. Hoyt, says: "It has no superior in extent of circulation

west of the Alleghany Mountains, and has never had a larger number of subscribers than at present." It is a loyal and progressive, catholic in spirit, but faithfully denominational, sheet. May it live forever, and its shadow never be less!

In its quadrennial report to General Conference, the Freedmen's Aid Society shows that the last four years have been the most successful in its history. In this period its receipts have been \$437,986 89; its disbursements \$484,034.97—the latter increased by loans for real estate and buildings. There has been an increase in collections during the quadrennium of \$171,743.30 over the preceding. The memorial gives pictorial illustrations of the fine and commodious academic edifices which have been erected.

James P. Magee issues from the Depository the Minutes of the eighty-fifth session of the New England Conference. It makes an octavo pamphlet of 114 pages. The statistics were prepared with unusual care, the reports of the districts are full and interesting, a good record of proceedings during the session is given, the committees are succinct and fresh in their reports, and the usual simple statistical and personal tables render the document a model of its kind.

The continent has been crossed by railroads. We have already reached the capital of Mexico. The next scheme, which is even now a matter of speculation, is to extend a railroad from Mexico through the Isthmus into the principal towns of South America below the equator—a distance of some six thousand miles. This does not look nearly so improbable an undertaking as did the first road across the Rocky Mountains. This is the age of railroads, and is a wonderful preliminary work for bringing the nations into one great family.

Rev. T. Carter, formerly of the New Hampshire Conference, now of the Kansas, and pastor at Seneca, is making a short visit among his eastern friends with Mrs. Carter. He is in fine health and greatly enjoys his present field of labor.

The Presbyterian, published in Philadelphia, has a very kindly notice of our General Conference. It says in an editorial of a column of fraternal words:—

"The meetings of the Conference are held in Association Hall, so near to the office in which we are writing, that sometimes the strains of those jubilant songs which Methodists delight to sing reach our ears. Very pleasant it is to hear the songs of Zion from men who have sung them on the mountain-side or by the shore of the sea, or on the wide prairie, where they have gone preaching the Gospel of the Kingdom. May the blessing of the Father of all rest upon these tried soldiers of the Cross, and abide with the widely-extended church which they represent."

Edwin Arnold, in *The Current* of May 3, gives an English version of a fine pastoral poem by Lorenzo de Medici, the Magnificent—the great ruler of Florence. It is entitled, "La Neucia Da Barberino." It has fifty stanzas, closing thus:—

"Good-bye! Neuclezia! Heaven have guard of thee!  
The weary beasts are to their homestead near!

I must not have for any fault of me  
Some heifer left loving under her hair;  
The last one now will out for the river bed.  
(Yea! yea! Madonna Mass! I can hear!  
I come!) Farewell, cold Love! She calls again.

There's Nannie bustling, and no wine to strain!"

We have received a copy of the Fifty-fourth Annual Report of the State Penitentiary for the Eastern District of Pennsylvania for 1883. This prison has within its walls 995 convicts, nineteen of them women; 115 of the prisoners received during the year were twenty-one and under. Out of 809 convicts, 20 had received a collegiate education, 27 a high school, and 81 a grammar school training; 72 never attended a school. Only 95 of the number were total abstainers. By overwork the prisoners earned \$7,207.77, of which amount \$5,165.41 were paid over to their families. The directors seem to place a high estimate upon reformatory agencies, and the moral director, Rev. James Y. Ashton, evidently does not consider his office a sinecure.

The quadrennial session of the General Conference of the African Methodist Episcopal Church convened in Baltimore, Md., May 5, comprising nearly 300 delegates. Bishops Payne, Brown, Wayman, Cain, Turner, Shorter, Ward, Campbell, and Dickerson were present. The opening sermon was preached by Bishop Brown. The statistics of the body, presented in the afternoon, show that the Conference was organized in Philadelphia, in 1816, and its last meeting in Baltimore was in 1840. The church numbers in the United States 3,978 congregations, with 2,000 appointments, with an aggregate membership of 400,000, besides which there are prosperous missions in Africa and Hayti. The educational institutions include the Wilberforce University, in Ohio; Allen University, in South Carolina; Paul Quinn College and Bishop Ward Normal School, in Texas; and the Florida High School, at Jacksonville. In South Carolina there are 33 subordinate schools connected with the church.

Hebrew bids fair to become a spoken language among us. Here are before us three elaborately-arranged programmes for summer terms with Hebrew classes, under the supervision of William R. Harper, Ph. D., as principal—the Chautauqua School of Hebrew, from July 2 to August 19, and the Worcester School, at Worcester, Mass., from August 5 to September 2. In addition is the Chicago School of the American Institute of Hebrew, Morgan Park, Ill., which is to be in session from July 1 to the 29th. These pamphlets, also, contain the plan and course

of study of the Hebrew Correspondence School, under the same supervision. There seems to be little probability of the literature of the Old Testament becoming obsolete in our day.

The Sanitarian for May has a paper from Prof. E. Hitchcock, M. D., on "A Perverted Will as a Factor in Insanity." Dr. T. F. Turner, U. S. N., has a short paper upon "Marine Hygiene." Prof. F. L. Cabell gives "A Plea for the Continuance of the Power and Duties of the National Board;" Dr. Smith gives "Facts Relating to its Origin;" Dr. Corbally writes upon "International Sanitary Conferences;" the Sanitary Reform Bill before Congress is given; "Progress of Sanitation" by Dr. E. M. Hunt; "Sanitary Council in the Mississippi Valley;" and "London Sewerage," form a full table of valuable papers. The editorial miscellany is extended and full of practical notes and reviews. 113 Fulton St., New York.

The Bay State Monthly for May has a well-written sketch of President Arthur by Ben: Perley Poore, with an excellent portrait of its subject. The other articles are: "Yesterday," by Kate L. Browne; ex-Mayor Green has a paper upon "Old Groton," with a map; J. B. Sewall writes upon "The New England Town House;" Gen. H. B. Carrington, U. S. A., LL. D., upon "Banker Hill," with map; Russell Sturgis, Jr., has a paper upon "The Young Men's Christian Association of Massachusetts," and Robert Luce upon "Town and City Histories." Boston: J. H. McClintock & Co.

The excellent address of Rev. Dr. Marvin R. Vincent, delivered before the students of Union Theological Seminary, entitled, "The Expositor in the Pulpit," has been neatly published by A. D. F. Randolph & Co., New York, and is sent prepaid to any address for 30 cents. It is full of practical suggestions and illustrations on one of the most important offices of the pastor, and will be of great service, if its suggestions are followed, to the young minister.

The first M. E. Church of Somerville, of which Rev. George Whitaker is pastor, publishes, in a very neat form, an annual calendar, giving a full report of the financial condition of the society, its receipts and expenditures, the church progress during the year, its present membership, and the excellent organization for work, with the committees and officers for the year to come. These published annual statements are very useful. We congratulate this active church upon its present hopeful condition.

We are in entire harmony with the *Catholic Review* in its characterization of the late protracted walking match in New York. The hall, fetid with tobacco smoke and the breaths of beer and whiskey-drinkers, was crowded to suffocation at times; a considerable portion of the crowd wearing the dress and having the appearance of ladies.

Says the Review:—

"The brutal contest, of which New York was the scene during the past week, is utterly unworthy of a civilized, not to say a Christian, community. Its whole aim and excuse was 'gate money.' For this purpose, torture of the cruelest kind was inflicted on human beings, which is none the less horrible, because, through some perversity, they were consenting parties. Talk of bull-fights, prize-fights and the contests of the Coliseum! They were ennobling spectacles compared with the slow murders of yesterday."

In view of the pending presidential conventions and campaign, the National Woman's Christian Temperance Union issues a call to prayer. Tuesday, May 27, is appointed as a Day of Prayer, and all local Unions are urged to observe this date, enlisting all pastors and churches to co-operate, and respectfully requesting pastors to preach on the subject of "God in Government," on the Sunday preceding or following.

In one of his autobiographical letters, in his very interesting *Life* by his son, Frederick Denison Maurice says of himself, while at the University: "I had no inclination to idleness; Coleridge had done much to preserve me from that; and he was equally influenced in his spiritual philosophy and orthodoxy by this profound metaphysician and theologian. What was true of this strong, quiet, yet earnest thinker and writer was the common experience of hundreds of the leading minds of England and this country during the latter portion of the last and the present century. Indeed, about the best antidotes to the materialistic philosophy and doubt of the present day are the writings of Samuel Taylor Coleridge, especially his 'Aids to Reflection.' It is painful to see some of these imitable works of another generation overlaid and partially forgotten through the mass of modern treatises with but a moiety of their intellectual ability. John Foster's essays upon 'Decision of Character,' and the work of Coleridge just referred to, should have a prominent position upon the library shelf of every young student, and may be often read without abatement of interest or of intellectual or moral profit. The Harpers in New York have rendered an excellent service in issuing a new edition, at a reasonable price, of the works of Coleridge. They form seven duodecimo volumes. The first full American edition was issued by the same publishers about thirty years ago. This edition is rendered specially valuable by two singularly discriminating and valuable introductory essays upon the genius and works of Coleridge, by the late Rev. Dr. James Marsh, president of the University of Vermont, and Prof. W. G. T. Shedd of the Union Theological Seminary. These expository criticisms, which are unequalled in their high estimation of the ability and influence of the great theologian, poet and philosopher, form in themselves a very valuable addition to the present collection of his writings. They offer sufficient guards against any questionable views of Mr. Coleridge,

and prepare the reader to appreciate his influence in his times and since, as the great and successful antagonist of the prevailing philosophy of Locke and the Scotch metaphysicians in his day. Singularly enough, Dr. Shedd finds Coleridge to be a Calvinist. Others have found the seeds, at least, of Arminianism in his philosophy. We heartily commend this new and beautiful set of his productions to all our young student readers as worthy of a permanent place in their working libraries.

The intelligence comes this week of the death of the benevolent manufacturer, Mr. John F. Slater, of Norwich, Conn., but his works of charity, in benign results, will long continue to follow him. We have before us the "Proceedings of the Trustees of the John F. Slater Fund for the Education of Freedmen, for 1883." This is a report of the third annual meeting, which occurred on the 25th of last month, in New York. Ex-President Hayes is president of the Board, and Rev. A. G. Haygood, D. D., the general agent. Dr. Haygood's report is very interesting and full of important suggestions. In the fifteen Southern States nearly half the white population of school age is out of school, and more than half of the colored. Between 1879 and 1880 there was an increase of illiterate voters in these States, amounting to 187,671. In all the Southern States there are now good public school systems, but limited in their useful work for lack of adequate funds. The public school at the South does not average more than four months in the year. The quality of the teaching is inferior, especially in the colored schools. Between sixteen and seventeen thousand dollars of the income of the State's fund had been appropriated up to last October, and twenty thousand additional was then placed subject to the draft of the general agent. Our denominational institutions in the South were generously aided; Clark University receiving \$2,000, and Claflin University the same amount. The general agent justifies the wisdom of his selection in his judicious management of the important trust.

We noticed warmly, when first issued in 1880, by an anonymous writer, introduced by an appreciative preface by Prof. William S. Tyler, D. D., LL. D., the little manual entitled, "The Age Temptation of American Christians, and Christ's own Method of Gaining the Victory and the Kingdom." From the teachings of the original temptation in Eden and Christ's temptation in the wilderness, the author draws striking practical lessons applicable to our own times and the peculiar intellectual and worldly temptations that are upon us. The essay is written in a very vigorous and impressive style, and is eminently practical and suggestive. The publishers, A. D. F. Randolph & Co., New York, have issued a new edition in paper covers for 30 cents. It should be widely scattered.

Rev. W. H. Brown, of New Madrid, Mo., writes to ZION'S HERALD:—

"Rev. W. H. Pearne, in your issue of April 16, takes occasion, under the caption, 'The Old Spirit Still,' to say some very bad things about Rev. Geo. F. Pierce, Bishop, and the M. E. Church South. Let me say to the reverend gentlemen that Bishop Pierce did voice the sentiment of the entire membership of the M. E. Church, South. It is the Church South—is not prepared for organic union, and will not be for a century yet. Let Mr. Pearne give himself up to unreason. The Church South has not only survived the separation (much to the disappointment of Scriptural Church North), but has grown and prospered beyond the most sanguine expectations of its firmest adherents. Let both North and South lay aside all thought of such union, and let both work more assiduously to spread Scriptural holiness over these lands. The bodies are too large, were it at all prudent or wise, to unite. The South does not wish it, and why continue to agitate the subject which it is so repugnant to the feelings of the M. E. Church, South?"

(Continued from page 1.)

the debt upon this church, of over \$50,000, has, at length, been entirely removed.

According to the direction of the last General Conference, the formal decisions of law rendered by us during the last four years are herewith submitted.

It has been necessary to convene a considerable number of judicial conferences during the quadrennium. Our observation leads us to commend to your consideration the question whether these conferences ought to be continued, or whether the findings of the "Select Men," or of an Annual Conference, or to remand a case for a new trial on merely technical grounds, or because of errors in the proceedings of the court below, which errors do not materially affect the question of the guilt or innocence of the appellant.

The publishing interests of the church continue to prosper and enlarge. The reports of the Book Committee and of the Agents and Secretaries, in detail, what has been accomplished.


Notwithstanding the activity of our publishing interests thus set forth, we cannot conceal from ourselves the fact that but little church literature is read by very many of our members, and that in consequence great numbers of our youth are without the proper knowledge of the history, doctrine, usages, and movements of the church. We note, however, with high satisfaction the energy displayed in the Sunday-School Union and the Tract Society, and the number and value of the publications issued from these departments. The circulation of our Sunday-school papers has remarkably increased; Sunday-school requisites of the first order have been greatly multiplied; Sunday-school notes and instruction; and the number of children and teachers has increased during the last four years to 1,932,926. We note also with great pleasure that during the last quadrennium more attention has been given to Bible classes for adults, and we trust that this Conference will recommend that more attention be given by the pastors and Sunday-school superintendents to this department of the work.

The cause of education has also been greatly advanced during the last four years. In several instances embarrassing debts have been removed from our institutions of learning, and they are advancing with bright prospects for the future. It also gives us great pleasure to say that a large increase has

been made ment of which are tributed by of \$600,000, of W. C. L. of several Indiana a pro and donor of \$200,000, w Northwest through the The Boston possession mented enlarge in the embas destroyed it, owa cond education has been strengthen lished. A established successful for the futu nesora, after has begun nes, whi which sam of general increase attendance we believe large num In the also been ret Bible relieved of the res some year realized a had been A theolog endowed in erous pro department work show institution classical a seminary connected institution grounds amount number of last year, since these grounds a mains of rests upon The th during the wished. The Bo efforts, an agement. Kidder co voted his Board, a "Children the collea and we be Day" w minds of subject of the "cap collection education those have specially young men church aided. V colored church. Under Freedmen tended to the South of colored of quadrennial Several crated. construction timore, a establish Universi School, a Nashville in Pursu eral Con some it of cons Chautau institution church Special situation Georgia the mag performed tended it. It is youth, it, partly world. grandes retains upon the mission order, or, ighly pr prices of China, in respec China; a establish ence. By r tions the greatly there h in the and has eff mistor aries to about peciall tive con and exta bution to non mission argue church with Home



**GOLD MEDAL, PARIS, 1875.**  
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Like all our chocolates, is prepared with the greatest care, and consists of a superior quality of cocoa and sugar, flavored with pure vanilla bean. Served at room or eaten dry as confectionery, it is a delicious article and is highly recommended to tourists.

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## The Family.

### WHEN ARE WE NEAREST CHRIST?

BY EMMA F. FISK.

It is not when we're happiest,  
And hallelujahs rise,  
Always, that we are nearest Christ,  
And nearest to the prize;  
But often it is when the clouds  
Of sorrow thicken round,  
When strong temptations press in crowds,  
And we must fight our ground,—

That we cling closest to the One  
Who trod this thorny way  
Before us, and who leads His own  
Through darkness into day.  
Tis when some direst need demands  
Our strength, our life, our all,  
That we cling closest to the Hand  
Which will not let us fall.

And never seems the Lord so near  
As when we thus depend,  
For never is a friend so dear  
As when we need a friend.  
And oftentimes those we trusted most  
Among the friends of earth,  
We learn to our fond heart's sad cost,  
When tried, prove nothing worth.

So, if all others fail us in  
The hour of trial fraught,  
More precious is the friendship then  
Of Him who changes not.  
And neither does success alone  
Find us the Master's heart;  
'Tis sometimes but the stepping-stone  
To pride, which holds apart.

And sometimes failure may be best  
To teach the satisfied  
That they in Christ alone are blest,  
In Him is strength supplied.  
Then, when He lifts the fallen up,  
And whispers words of peace,  
Will rapture overflow their cup,  
And tears of sorrow cease.

So pray not for the ecstasy,  
The pleasant pastures broad,  
Believing that thy soul will be  
Thus nearest to thy God;  
But pray for wisdom, faith and grace,  
To do thy duty well,  
And thus shalt thou behold His face,  
Thus in His presence dwell.

### TWO BOOKS.

BY MRS. REV. A. M. HERRICK.

There they lay on the table before me;  
I had read them both. Outwardly they  
were much alike, both of them pleasing  
to the eye in binding of green and gold,  
both printed on the rich paper, both in  
clear, easily read type. Both were  
works of fiction.

I do not care to reveal their titles; I  
shall not mention the names of their  
authors; but I wish to call attention,  
through them, to two widely different  
classes of fiction, even more common  
now than when these two books lay  
together where but one lies now. Two  
classes of fiction—one, like all other  
good things (save religion, which is  
best in largest measure), good when  
used in moderation; the other, best  
when not touched at all.

Outwardly, as I have said, these two  
books were much alike; but in their  
effects they were to be compared to two  
varieties of flowers, one of which,  
placed in a room, gradually fills it with  
delicate perfume refreshing and de-  
lightful, lingering to give pleasure after  
the fair blossoms are faded; the other,  
equally beautiful and affording an  
odor at first as agreeable, but which  
at length renders the air heavy, poison-  
ous, even fatal to those within it.

Such, in moral effects, were these two  
books. Each was the work of an  
author of no small repute; in fact,  
having a more than national fame; yet  
hers was a book which I wish had never  
lain upon my table. Both books re-  
vealed the power of clear, lifelike de-  
scription of men and things, and a wide  
and deep knowledge of human nature;  
both possessed a charm of style which  
wins and keeps the reader's closest at-  
tention.

I will not deny that both afforded,  
during the reading, pleasure. Yet but  
one now lies before me, one alone re-  
mains a source of pleasure. This one  
I would place in the hands of a friend,  
saying, "Read it carefully; it will do  
you good." It will always be one of my  
choice treasures.

The other? Well, its green-and-gold  
beauty, its choice bits of poetry in prose,  
its powerfully-drawn character sketches,  
did not save it from the flames to which  
its emblems, the poisonous flowers, were  
speedily consigned. (A sugges-  
tion here: Don't save the *Fire-side  
Companion* and other trash thrust in at  
your door or into your hand on the  
street corner, for wrapping paper, to  
burn into the hands of some one else;  
furnish it as soon as you can.)

"But wherein lay the great difference  
which led you to regard these books  
thus diversely?" you ask; and I answer,  
"Just where it lay in the case of the  
flowers—in the unseen, intangible, but  
real, influence breathed out from each.  
One book left me clean, gave me pure  
and pleasant thoughts and memories  
for days to come. The other, as one  
said in speaking of a book of like nature,  
"left a bad taste in my mouth." This  
book on my table tells, indeed, of some  
sin, some folly—few pictures are life-  
like without some shadows; but in its  
sin is plainly sin, its hideousness is not  
veiled; one shrinks from it as it stands  
revealed. It will be known all the more  
quickly, and abhorred all the more  
deeply, when met in actual experience,  
because it was seen and hated here.  
"Forewarned, forearmed;" and one is  
less likely to become its prey after seeing  
its true nature thus. And there are  
presented virtues and graces worth  
striving for, as I read, or recall what  
has been read, there grows within a  
desire and purpose to make my own  
these graces and these virtues. So the  
book has proved an armory, supplying  
means of defence against evil; and a  
jewel-case, furnishing gems for the beau-  
tifying of moral and mental character.

But what has the other book done for  
me? That which would far better have  
remained undone. Would that it now  
might be undone! Here, too, sin is plain-  
ly before the reader; but not openly,  
frankly, in the clear light of truth is it

shown. One is led to it through wind-  
ing, flowery paths, where the moral  
senses are lulled almost to slumber,  
amid enchanting scenes, in an atmos-  
phere loaded with rare perfumes and  
filled with strains of ravishing music;  
and when, at last, sin appears, it is  
scarcely recognizable, crowned with a  
halo, amid alluring surroundings. Had  
it been approached directly, and seen  
without the glamour, one would have  
recalled from it in horror. But I, un-  
warned by any previous reader, and, in  
the manner described, blinded—or  
shall I say morbidly mesmerized?—was  
led on through the book, disturbed in-  
deed, but not sufficiently aroused to  
close the volume at once and forever.  
But when it had been closed, the story  
finished, after the illusion had had time  
to fade, reviewing the whole, I was  
pained to find that while reading I had  
been betrayed, though not into approval  
of sin, yet into a sort of forgetfulness  
of its real nature. A lesson had indeed  
been gained; a lesson, however, not  
of striving after things pure and holy,  
but of care in taking offered mental food  
of some kind, though given by those who  
ought to know its nature.

Every tale, as you know, must have a  
moral, so mine has one; please read  
and heed. In this charming, harmful  
book there was reached something  
which was felt to be not quite right;  
it was something, or suggested something,  
which brought a warning blush to the  
cheek, and ought to have called a halt  
for thought. But amid such surround-  
ings as those described, and unaccom-  
panied by one sharp, honest word of  
denunciation, this half-recognized sin  
was slipped over, the warning was un-  
heeded.

Dear reader, if, in reading any book,  
you reach such a point as the one in-  
dicated, take warning by my experience  
described. Do not read on, receiving  
into your mind thoughts which in com-  
ing days you will wish to dislodge, and  
wish in vain. If what you are eating  
begins to taste badly, revealing a taint,  
spit it out at once, rinse your mouth,  
and don't take another bite. As you  
value your moral purity and integrity,  
eat no more of this corrupted and cor-  
rupting mental food; else your keen  
perception of good and bad will become  
dulled, and soon you will, very likely,  
be overtaken in the follies and sins  
whose alluring surroundings led you,  
first to condemn less than you ought,  
then to pity or excuse, finally to ap-  
prove. Such, probably, would have  
been my experience had I not pursued a  
course which left but one of the two  
books upon my table, and has led away  
from dangerous places, since.

If you own one of these poisonous  
books, let it share the fate of mine; if  
you ever borrow such, return it at once  
upon discovering its nature, kindly ad-  
vising the owner to dispose of it as you  
would like to; and be sure, in reading,  
as in all things else, to "keep thyself  
pure!"

### BEYOND.

It seems such a little way to me  
Across to that strange country, the Beyond;  
And yet not so far, for it has grown to be  
The home of those whom I am so fond;  
They make it seem familiar and most dear,  
As journeying friends bring distant countries  
near.

So close it lies that, when my sight is clear,  
I think I see the gleaming strand;  
I know I feel that those who've gone from here  
Come near enough to touch my hand.  
I often think, but for our veiled eyes,  
We should find heaven right 'round about us  
lies.

I cannot make it seem a day to dread  
When from this dear earth I shall journey out  
To that still dearer country of the dead,  
And join the lost ones, so long dreamed  
of.

I love this world; yet shall I love to go  
And meet the friends who wait for me, I  
know.

I never stand about a bier and see  
The seal of death set on some well-loved  
face;  
But that I think, "One more to welcome me  
When I shall cross the intervening space  
Between this land and that one over there—  
One more to make the strange Beyond seem  
fair."

And so for me there is no sting to death,  
And so the grave has lost its victory;  
It is but crossing, with shaven breath,  
A little, and we face, a life beyond the sea,  
To the loved ones waiting on the shore,  
More beautiful, more precious than before.

ELLA WHEELER, in *Christian at Work*.

### MY VISITOR.

BY MRS. H. A. BUTLER.

I have reached that point in the jour-  
ney of life where the shadows begin to  
lengthen. Many—I might say most—  
of the friends of earlier years have  
"passed on before." I form few new ac-  
quaintances, consequently I seldom see  
much in the past. Not only to the  
homes in my immediate neighborhood,  
but to my own dear home, have many  
sad changes come. I see no longer the  
bright young faces at my family board,  
hear no longer the sound of merry  
voices that once made glad my  
heart and home. Some are hushed for-  
ever, and the chambers are silent and  
unoccupied.

Still, I have one very dear friend left  
to cheer me—one that has been a week-  
ly visitor at my home for the last thirty-  
five years. No matter what the  
weather may be, rain or shine, this  
friend never fails to put in an appear-  
ance; and being somewhat isolated from  
the dear people of my choice, con-  
fined within doors a greater part of the  
time, enjoying but limited religious  
privileges, I cannot tell how much I  
prize the companionship, forming as it  
was a link between the outer world  
and me, bringing intelligence on sub-  
jects in which I am deeply interested,  
telling the progress the Gospel and the  
temperance cause are making in this  
and other lands, and many other mat-  
ters of importance; and sometimes  
telling of the removal of some dear  
friend from an earthly to a heavenly  
home, it may be that of some former  
pastor or class-leader, who has obeyed  
the call of the Master to "Come up  
higher," or it may be that of one who  
said when taking my hand at parting  
the last time, "Meet me in heaven."

Am I striving to live with that end in  
view? I answer, "Yes, God helping  
me!"

"My feet shall travel all the length  
Of the celestial road."

Dear old friend, would that you were  
a weekly visitor at every New England  
home in the church; and why are you  
not? The cost of entertaining you is  
so very little. Do you ask my visitor's  
name? I answer, ZION'S HERALD.

### TOM'S OFFERING.

BY MRS. M. A. HOLY.

There was a loud knock heard upon  
the door, and it was the very door, too,  
upon which a piece of black crape fluttered.

The ladies within the house were a  
little startled, for it was an unusual oc-  
currence for any one to knock upon the  
front door. There was a bell in plain  
sight, and it was customary for people  
to ring it very softly when the sign of  
death was placed so near to it. Indeed,  
it seemed almost irreverent for any one  
to knock in that way upon the door,  
while little Annie, the household idol,  
was lying still and cold in the room  
close to the door.

"Some tramp, I guess," one of the  
ladies said. "I will tell her to go to  
the back door," she added, going toward  
the place where the knock was heard.  
To her surprise she found a little ragged  
boy standing there with a few wild  
flowers in his hand.

"Be you Annie's mother?" he asked  
in an eager voice.

"No," the lady answered, and then  
she asked, "Who are you?"

"I am Tom Brady, and I want to see  
her," he answered quickly.

The lady hesitated, and was about to  
say to him that Annie's mother was in  
deep affliction and could not see him,  
when the lady in question came to the  
door herself.

"What do you want, little boy?" she  
asked kindly.

"Be you her?" asked the little fel-  
low, with tears in his eyes. "I mean,  
be you Annie's mother?" he explained.

"Yes," was the low answer.

"Well, I heard that she died, and I  
brought these flowers to put upon her  
casket," he said, while the tears came  
larger and brighter into his eyes.

"What made you bring them, little  
boy?" the mother asked, while the  
tears came into her own eyes.

"Cause she always said 'Good-morn-  
ing' to me when she went past our house  
upon her way to school, and she never  
called me 'ragged Tom' like the other  
girls. She gave me this cap and coat,  
and they were good and whole when  
she gave them to me; and then when  
our little Jean died, she brought us a  
bunch of flowers to put on his coffin,  
and some to hold in his hands. It was  
winter then, and I don't know where  
she got the flowers. They looked very  
pretty in Jean's hand, and he did not  
look dead after that. He was dead,  
though, and we buried him down among  
the apple-trees. I could not get such  
pretty flowers as she brought to us,  
but I went all over the big mountain  
yonder, and only found these few. You  
see it is too early for them, but I found  
two or three upon a high rock where it  
was warm and sunny. Will you put  
them upon her coffin?" and the little fel-  
low reached out the half-blown wild  
flowers that had cost him such a long,  
weary tramp.

"Yes, and we will place some of them  
in her hand, too," the mother answered  
in a broken voice.

"Could I see Annie just a moment?"  
the boy asked, almost pleadingly.

"Yes, come in, little boy," the mother  
again answered, as she led the way to  
the little dead girl.

The boy looked at the sweet face very  
earnestly, and then he took from his  
torn coat pocket another half-blown  
flower and placed it in the shily golden  
hair of little Annie.

"Will you let it be there?" he asked  
in a sobbing voice.

"Yes," was the only answer.

He went out softly, and the sweet  
spring violet remained just where his  
trembling hand had left it. The others  
were placed in the little white hand  
and upon the coffin. Surely, the ragged  
Irish boy could not have expressed his  
gratitude to his little friend in any bet-  
ter way.

### THE EARNEST OF GRANDER THINGS.

BY GEORGE HANCOCK GRIFFITH.

'Tis a beautiful truth in music's realm:  
Strike a perfect chord on any string,  
And its mates, untouched by the skilful hand,  
Are tremulous all, and in a would ring.

A single leaf from a rosebush gave  
Sweet Florence Nightingale gave one day  
To a sufferer pale, as a spark of cheer,  
And others plead for the like straightway.

And lo! such comfort the favor wrought—  
'Twas balm of love in their deep distress—  
There followed the singer's kinly lay  
A Flower Mission, the world to bless!

The costly buds from the hot-house sent  
May wither and die, like the hopes we've  
had,  
But our little vine or flowering plant,  
Be a joy to make us forever glad!

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Be a joy to make us forever glad!

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After all, was it the new life? Wasn't  
this she had been living something like  
the dyed cashmere, which she always felt  
ashamed to wear, feeling it must be ap-  
parent to every one that it was the same  
old dress changed only as to color; the  
material and make-up being unaltered.

Sissy came running from the next  
room with her doll half-dressed.

"Allo, won't you dress 'Liz' for me?  
I can't get the sleeves on, they stick  
so, and hitch, and everything."

"No, you must get them on yourself,  
and that will teach you not to undress  
your doll so often."

"I don't want to be teased," said  
Sissy, sullenly turning away.

Something prompted Alice to say:  
"Well, let me see Elizabeth; perhaps if  
you watch me you can tell just how the  
sleeves go on. There!"

Giving Sissy a kiss, she felt somehow  
as if one problem was solved. Surely,  
Christ's little ones should not be turned  
away from their little wants unsatisfied.  
Had He not said that it were better for  
a mill-stone to be tied about one's neck  
than for him to offend one of these?  
Alice wasn't quite sure that these words  
were used in any such connection, but  
if a mill-stone had hung around her  
own neck, just touching her heart, it  
could not have made her words any cold-  
er than they often were to this little sis-  
ter.

Alice arose to go in search of her  
Bible to find the passage and to see if it  
did refer to children, when she heard  
her mother's voice, sharp and irritable,  
in the kitchen; yet mother was a Chris-  
tian. Alice wondered that she should  
allow herself to set such an example be-  
fore the children. "She ought to know  
that it is a stumbling-block to us."

"My head aches enough to split open,  
and yet you children make such a racket!  
Don't you love your mother?" came  
in irritable, querulous tones from the  
kitchen.

"Not when you're naughty," answered  
Johnny, promptly.

"What Pharisees we are!" thought  
Alice; "all but mother, and she has such  
dearheadaches! No wonder she is  
nervous. Perhaps if I were to help her  
a little more instead of criticizing her,  
it would be as well for my Christian  
character," and she went out into the  
kitchen directly.

"Sissy, it is just lovely in the sitting-  
room, so warm and cosy. I should  
think that you and Johnny would go in  
there with your playthings when mother  
has the headache."

"I should think you would help her,"  
said Johnny, with his ready insight into  
other people's shortcomings.

"And that's just what I'm going to  
do," said Alice pleasantly, but with a  
strong inclination to shake him. So  
this sharp-eyed young gentleman saw  
flaws in her own Christian armor. She  
was a stumbling block, too.

"May we look at your album?" asked  
Sissy.

Alice hesitated. They would surely  
injure it, for it was of cabinet size and  
very heavy.

"I will show it to you myself this  
evening and tell you the story of little  
Charlie and his dog. Will not that be  
just as nice, if I give you a paper to cut  
out pictures for your scrap book?"

"Yes, nice," said Sissy.

Mrs. Moore felt a load taken off her  
shoulders when she saw the children  
happily settled, and Alice quietly put-  
ting things to rights. She was conscien-  
tious, and she was thinking that her life  
showed but poorly to her daughter.

"You've no idea how wretchedly  
nervous these headaches make me, Al-  
lice," said she apologetically.

"I can imagine, mother. It would be  
unreasonable for me to wonder at your  
irritability when I am so often im-  
patient without ill-health to make me  
so."

"Yes, but I was always so; it is my  
besting sin. Until a few years ago I  
controlled it, but since I began to have  
these dreadful headaches I can't al-  
ways."

"We all have them—besetting sins,  
I mean—don't you think so, mother?  
Mine is selfishness, isn't it?"

"Yes, we all have them, and may be  
yours is selfishness. I am not sure,  
though, my daughter. Anyway, to  
know that all have them, should make  
us careful in our judgment of other peo-  
ple. We are too apt to keep our eyes  
upon the sins of others rather than our  
own, and while we understand perfectly  
well our own efforts to overcome our  
shortcomings, we fail to see that others  
are trying also to subdue the sins that  
do so easily beset them."

"Do you suppose," asked Alice,  
cheered by the unexpected help of her  
mother, "that poor old Mrs. Brown tries  
not to be stingy?"

"Indeed I do. She and her husband  
began life without a dollar in the world.  
She told me about it, and how they  
worked and delved for years, going  
without the necessities of life. Now  
they are well off, but their habits were  
fixed in those years of hardship. They  
are close, but kind hearted. They are  
not liberal, for every dollar came to  
them with its accompaniment of toil  
and privation. They give to the poor,  
to the minister, and they try to do so  
cheerfully. But I really believe that  
when they give a dollar it means to  
them as much as ten to Mrs. Osgood."

Alice nodded. "I know. Mrs. Os-  
good's money was left her by her uncle.  
Do you think it a sin for her to dress  
so richly?"

"Why, she might easily dress much  
more so," replied her mother. "She is  
artistic, and loves beautiful things for  
her own sake. We don't know. It  
may be she restrains herself from being  
too lavish. We only see the result.  
She is called extravagant, and Mrs.  
Brown 'close.' But I have no doubt  
that they each try to do their best  
perhaps not hard enough; but when we  
have got so far, it is better to cover our  
questionings with the mantle which  
hope and belief and all things, and  
meditate upon our own shortcomings in-  
stead."

"Mother, tell me what makes father  
so stern."

Mrs. Moore looked at her daughter a  
few moments before replying.

"I will tell you, but remember it is in  
confidence. He told me in our early  
married days. His father and mother  
died in his infancy, and he was adopted  
by his uncle. This part you know, but  
not about the stern, almost cruel, char-  
acter of his uncle Nathan and the for-  
bidding one of his aunt. He told me  
that the genial currents of his nature  
seemed frozen up by his surroundings.  
Try as he will, he cannot overcome this



# AN IMPORTANT BOOK ON MISSIONS.

BY REV. JAMES MUDDO.

Every real friend of missions, particularly those who wish to study the subject somewhat below the surface, investigating methods as well as shouting over results, will be well repaid by a careful perusal of Rev. C. H. Carpenter's recently issued volume, "Self-Support Illustrated in the History of the Baseline Mission from 1840 to 1880." It will be recognized at once, by all competent to pronounce on the matter, as a very important contribution to the history and theory of foreign missions.

Even the most casual reader cannot fail to be struck with admiration for the heroic toils of the missionaries that have labored in this field, and the noble spirit of the native Christians, as well as their steadfast endurance of persecution. We should like much to quote, if there were space, a number of impressive illustrations under each of these heads.

In 1879 the total contributions from the Baseline Mission churches, 92 in number, and including 7,818 members, was \$68,327, or nearly nine rupees per member; which represents one of the most remarkable instances on record of well-directed, intelligent, and consecrated giving. The reader would be in a better position to estimate the real value of the example, however, if the author had been a little more explicit and definite as to the resources of the people, showing the proportion between what they give and what they receive, and also the strength of the inducement to withhold. If one may judge from the slow increase of the church membership—averaging only 180, or about two per cent. a year, for the last ten years—and from some other hints, the spiritual prosperity and the zeal for religious growth are not, perhaps, what might naturally be expected in connection with so advanced a position as respects the raising of funds.

The toil of the missionaries is somewhat indicated by the remarkable mortality in a climate not counted for the tropics, specially unhealthy. Mr. Abbott, the founder of the mission, died at the age of forty-five. His successor, Mr. Beecher, died in 1866, aged forty-eight. And in the eleven years following, no less than five other men died at ages ranging from forty-one to forty-eight, besides several of their wives. The author explains it, apparently with good reason, on the ground of over-work and excess of care. Whether the principal fault lay with the Mission Board, or with the churches behind the Board, does not clearly appear. But in either case it was a shameful thing. Such costly and needless sacrifice of most valuable lives should have been prevented.

The book is very considerably polemic in its character, having for its leading purpose to set forth, illustrate and defend the theory of mission work known chiefly as self-support, in distinction from the subsidy plan. The author strenuously objects to the system generally, and, indeed, almost universally, in vogue in modern missions, of paying native preachers with foreign money. He challenges comparison between the results achieved by this mission among the Baseline Karens and those achieved by any other mission conducted on the opposite principle. But such comparison is hardly possible. A fair comparison is out of the question, because most other missions differ from this in almost all respects. The author himself would readily admit this, for he dedicates the book in part "to those laborers in other fields who patiently and hopefully work in the face of hardness which we of the Baseline Mission have never known."

The fact is, that every field is peculiar in its many particulars standing alone, so that one has to be very cautious in offering that what succeeds in one place would do equally well in another. The Karen work has been remarkably peculiar in some directions from the beginning. As a race the Karens are very different from the Burmese; very different, also, from the Bengali and the Hindoostani. They came over to Christ in large numbers, by whole villages. As early as 1848 there were in Baseline and Arakan 4,341 church members, together with 5,124 "unbaptized Christians who maintain as religious a life as the members of the church," and enough more nominal Christians to bring the number up to 12,000, "who bear comparison," Mr. Abbott says, "as to moral character with any Christian population in the world." It was at this time, with such a population behind him, and with all the well-nigh unexampled influence which his special position and wonderful character gave him, that Mr. Abbott devoted himself able to take the position of no foreign money for native preachers. It was undoubtedly a wise thing under the circumstances; but it is hardly ever possible to begin a mission on this basis; and where the subsidy system has been long in vogue, to effect a change to self-support requires much care and skill and patience. All healthy missions are steadily working towards it, but to rashly precipitate it by sweeping orders issued from men in America who know almost nothing about the matter, would be the utmost folly, nor can any universal rules as to time be laid down.

The problem of the pay of mission preachers, or native preachers working under the supervision of a foreign missionary, is a very delicate and difficult one. There is not space here to present it properly. We may only say that we do not consider the evils arising from the receipt of foreign pay to be so great as the author represents. We cannot see why the wealthy Christians and churches of America should not for a long time to come feel it a privilege and duty to help their poor brethren in India bear the great burdens that are resting upon them. The evils of anything like a premature abandonment of them would far outweigh any trouble or hindrance arising under the present plan.

There are two sides to the question; and we may suggest that the ordinary reader of this book is far from being in a proper condition to judge of the respective merits of the two policies. The author writes as a strongly-interested advocate, not as an impartial judge. He gives only one side. If he had requested an able exponent of the other policy to contribute a short chapter setting forth his views, and then had done his best to controvert those views, the reader would have been able to compare matters more intelligently.

Another desirable addition to the book is an introductory chapter on the Karens and the entire mission work among them. We should like to have, also, the author's presentation (for so satisfactorily?) of the previous history of the Karens. He dismisses it with the single assertion that it "is lost beyond retrieval in unlettered, pagan night." But surely there are very interesting traditions among them. And if nothing is absolutely known, what is half known has sometimes a value.

We hope Mr. Carpenter will prepare, as he easily might on the basis of the present work, a popular book for Sunday-schools and the general reader, leaving out the philosophical and polemical part, and putting in a fuller description of this interesting people, together with more incidents from his own extended experience in mission work. He will thus lay the public under a double debt. They owe him much for what he has already so excellently done.

## A "FILTHY CHRISTIAN" AND A COLLEGE PROFESSOR.

BY REV. H. W. CONANT.

Professor—, one of the most popular and valued instructors in a New England University, sat reading the morning paper, and his eyes fell upon the report of Mr. Moody's meeting of the previous day in that city. He glanced down the column until he read: "Question: 'Can a user of tobacco be a Christian?' Mr. Moody replied: 'Yes, I suppose so—a filthy one.'" To use his own language, as he related the circumstance to me: "I threw my cigar from my mouth, and said to my wife, 'I'll not be a filthy Christian.' I had smoked cigars without a thought that it was wrong. When students came into my room to ask questions, I would lay by my cigar, answer their questions, and as they left resume the use of the cigar. Sometimes I only smoked one a day, at other times several. It never occurred to me that I was setting a bad example. But now nothing could induce me to smoke."

The frankness with which this eminent scholar and instructor was paralleled by another statement which shows his deep piety and childlike humility. In speaking of the struggle with the tobacco appetite, that inevitably followed this sudden change of habit, he related this incident:—"Some time after, I felt so uneasy and so uncomfortable that I said to my wife, 'Oh dear, how uneasy, how uncomfortable I feel!' She replied, 'Well, what makes you try to leave off all at once? Why don't you get a cigar and smoke it, and thus leave off by degrees?' I started out for a cigar and got as far as the corner of—Street, when the thought came, 'You are a professor in—University, and are going to a drug store to get a cigar on Sunday!' And I didn't go after it. I returned to my closet, got down on my knees in humiliation and penitence before God, and implored His aid, and I got it. I never told Mr. Moody, but I am going to the next time I see him."

This simple recital of facts reveals the insidious power of a sinful appetite and habit over the mind and life of a strong and good man. It magnifies the power of truth under the influence of the Holy Spirit to open blind eyes, and cause them to face so great an inconsistency in a professing Christian. "A filthy Christian," indeed! And it magnifies the grace of our Lord Jesus Christ as it comes to deliver a panting, writhing, struggling, captive sinner from the power of a depraved appetite.

Our Sabbath-school lessons tell of the marvelous power of God in rescuing the Apostle from the captivity of an earthly prison. Is this less wonderful? Are any to whom this epistle comes just such "filthy Christians" as was my personal friend whose story has just been rehearsed? May we not hope that the Apostle's injunction to "cleanse yourselves from all filthiness of the flesh and spirit" will lead to like humility, confession, penitence, and deliverance?

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## Obituaries.

Sister ROSANNA MAYO, relict of the late Alfred Mayo, of Springfield, Me., died in Orono, Me., Dec. 22, 1883. She gave her heart to Christ and consecrated her service to the divine Master at an early age, and ever after, until her death, her life was a daily proof that "Christ was formed within, the hope of glory." In all places where she resided she has been reported for good works in the Christian life. She had been residing in Hampden, her native place, for some time since the death of her husband. She went on a visit, was taken sick while there, and in a few days "she was not," for "God took her." It is well with the righteous.

JAMES HAGAN died at Houlton, Me., Aroostook County, Feb. 2, 1884.

Brother Hagan was born in Ireland near Londonderry, in the year 1812. At the age of twenty-five, the glorious light of the Gospel dawned upon his mind, and he gave himself unreservedly to God, and to the Methodist Church of Ireland, not to continue for awhile, but faithful unto death. In the year 1839 he came to America, and settled at Houlton, where he lived a faithful, respected life until God called him home. He was class-leader at West Houlton for twenty-five years, a true and devoted member of the first establishment of Methodism at Houlton, a man of strong convictions, a true follower of Wesley.

A large number of relatives and citizens gathered at his funeral. Special memorial services were held at the M. E. Church. Beautiful mourning emblems surrounded and covered the pulpit and altar. The pastor preached an appropriate sermon from Numbers 23: 10: "Let me die the death of the righteous, and let my last end be like his." A wide space has been cleared in the ranks of the church by the death of Brother Hagan, but the loss of the church militant is the gain of the church triumphant.

A. A. LEWIS.

Brother SAMUEL O. RHODES, aged 83 years, 3 months, 12 days, died at his son's residence in Lynn, Mass., Oct. 31, 1883. Brother Rhodes was born in Peabody, July 19, 1800. He came to Lynn with his parents when sixteen years of age. He was married to Martha W. Dixon in 1824. A few years after he removed to Salem, Mass. In 1830, while at his work, the Spirit of God strove with him with such power that he had to give up. He then identified himself at once with the little band of Methodists, and continued a zealous and faithful worker in the Sewall Street Church in Salem. He always took an active part in all the prayer-meetings, until the infirmities of age kept him from the house of God. He was sick two years—one year confined to his bed. He took great comfort in having his minister come in to pray with him. He was willing to go, and happy to the last. He leaves a widow, four sons and two daughters. The oldest son, Francis D. Rhodes, was hopelessly converted at Gloucester, Mass., under the faithful labors of Rev. Brother Ames. He subsequently removed to Vineyard, N. J., and is still a bright and shining light. Another son, George W. Rhodes, belongs to the Maple Street Church in Gloucester, Mass.

Sister MARTHA E. FARWELL, wife of Edwin Farwell, was born in Weld, Franklin Co., Maine, Feb. 20, 1829. Her immediate family was of the Universalist faith. In 1863, in Skowhegan, Me., she became the subject of saving grace. In 1870 she made a perfect surrender of all her powers to God, and entered into the blessing of perfect love. In 1873 she removed to Mt. Pleasant, Iowa, and in 1876 to St. Joseph, Missouri. Here her Christian experience and life most happily demonstrated her profession, and in that community her name, to-day, is like "ointment poured forth." In April, 1881, she came to Minneapolis and united with the Central Church. Here her Christian experience has been exultant and helpful. For two years she has battled most bravely with consumption. Losses, crosses and disease only drove her nearer the "Mansion of Rocks." As the disease overcame her physical strength, faith triumphed grandly over disease and death, and on March 4, 1884, she "slept through the gates" and entered the city.

An aged father, a brother, four sisters, a husband and seven children mourn their loss.

F. J. WAGNER.

ELLEN G. SYLVESTER died of consumption, in Lowell, Mass., Dec. 20, 1883, aged 34 years. She was the only child of George and Nancy H. Sylvester, and a member of the Worthen Street M. E. Church, which she joined during the pastorate of Rev. J. O. Peck, D. D., in March, 1865. Sister Sylvester possessed many estimable qualities of heart and life, was ardently attached to her parents and home, and an honor to the church. In private life she was humble, sincere and devout, full of cheerfulness and active in promoting the welfare of others; and in her church relations she was ever consistent, reliable and self-sacrificing, counting it a high honor to be a Christian. In the Sunday-school, the social circle (of which she was secretary and treasurer several years), the class and prayer-meetings, she labored indefatigably.

Her decline was rapid, and her last hours gloriously triumphant. To her pastor on the second day before her death she declared her readiness to depart this life; that she knew that Christ saved her, and that heaven was her home. The grave had lost its terrors; heaven seemed very near; the darkened valley was lit up by a hallowed light growing brighter as she entered it, and sweetly kissing her parents, she said, "Good-morning" and passed in triumph to her heavenly reward.

W.

GERRY WILSON was born in Pelham, in 1811, moved to Lowell in 1834, was converted and united with the Worthen Street M. E. Church in 1836, was married to Mary O. Webster, of Plymouth, N. H., in 1838, and died Dec. 20, 1883. He was a man of sterling integrity and Christian worth, highly respected in the community and greatly beloved in the church. After his wife passed to her reward, Sept. 5, 1875, he became broken in health, yet maintained to the last his business prudence, honest disposition, and unflinching faith in Christ. For forty years he was a trustee in the church, giving liberally money, time, counsel, and a Christian life to advance her interests for the glory of Christ. He was emphatically a Methodist, methodical and consistent in his domestic affairs, private life, business relations and church work, fervent in piety, broad-minded and biblical in his views, a constant reader for many years of Zion's Herald, and delighting to sacrifice in order to advance the interests of Methodism and to lead his neighbors to Christ.

His last hours were crowned with the marked manifestations of the Divine favor; his mind was clear and joyful. When dying, scarcely an hour before he ceased breathing, he spoke to his pastor of Christ as his personal and complete Saviour, of heaven as his home near at hand, and of the glad and eternal reunion with his companion and friends, which he firmly believed awaited him. He is missed greatly in the neighborhood, in his family, and in the church.

W.

ASBY OLIVER BABCOCK, wife of Converse A. Babcock, died of pneumonia in Winchester, Mass., March 2, 1884. She was born in Rye, N. H., Jan. 24, 1820. She was one of seven children, two of whom survive her. Only four days intervened between the death of her sister, aged 84 years, and her own death. She was converted at the early age of ten years, and became an active member of the Free Will Baptist Church. Afterwards with her husband she joined the Methodist Episcopal church at Monument Square, Charlestown. She never grew weary in her Master's service. Her whole Christian life was more than half a century was one of constant fidelity. Those with whom she lived all agree in her testimony regarding her untiring zeal, her never-questioning faith, her bright disposition, and the blessed influence she exerted wherever she lived.

In the summer of 1883 she with her husband and son moved to Winchester, Mass. Their residence in this place has been but a few months, yet many close friends were made, and an extensive influence has radiated from that family. Their home was prized as the gift of God, and no one who knew them questioned but that God's favor was with them. While their future seemed so bright it pleased Him who makes no mistakes to take her from the joys of earth to the greater joys of heaven, from the earthly to the heavenly home.

Her illness was for only nine days, but she who was so well prepared to live, was ready to die. A few hours before she died she was raised up as to look out of the window. She spoke of the uncommon whiteness of the snow, and instantly this became only the type

of the purity and whiteness which were hers through the blood of Jesus Christ. Here all could feel that death had no sting and the grave no victory. She had a triumphant entrance into the heavenly city. The funeral services were held in the Methodist Episcopal Church of Winchester.

L.

SHEPARD BLAIR died in Warren, Nov. 6, 1883, aged 83 years. Brother Blair was one of the founders and staunch defenders of the Methodist Church in Warren. Becoming dissatisfied with the Congregationalists on account of their action here in town on the slavery question, he left them and joined the Methodists. Here he, with his good wife, took his stand for the overthrow of American slavery, and was faithful unto the going down of the sun. The faith found protection and shelter under his roof, and was sent on his way rejoicing. He fought with Garrison and Phillips—and was worthy of them—for the truth.

Every other righteous cause found in Brother B. a friend. He had a loving heart, and knew how to serve his fellow-men. Wherever he could, he was ready and prepared unto every good work. For the ministers of God he had great respect, and was ever their willing supporter. Pure in heart and life, upright and chaste in conversation, open and frank in all his dealings with men, honest and benevolent, he was in many respects a typical New Englander, strong in the faith once delivered to the saints, the friend of God and man. His end was in great peace and hope.

ALONZO SANDERSON.

Sister LAVINIA C. LEMONT died in West Bath, March 22, 1884, aged 75 years and 3 months.

She died in the home of her only surviving child, David R. Wylie, a son by her first husband, where she had been tenderly cared for during the last years of her life. She had been a member of the M. E. Church for fifty-five years, and during all these years she honored Christ and His church. She lived to bury two husbands and several children, and to endure many of the toils of life; but whether enduring, she manifested an unwavering confidence in God, and a bright hope of a better life.

She was not demonstrative in her religious experience, but even, cheerful, conscientious and full of faith. She leaves a noble record. The esteem in which she was held by the community was shown by the very large number who attended the funeral services. Rev. W. S. Jones, a former pastor, assisted the writer in the services.

A. S. LADD.

HENRY S. YOUNG died in Danielsonville, Conn., March 1, 1884, aged 40 years.

In the winter of 1855, when he had not twelve years old, Henry S. Young gave his heart to God and his name to the Methodist Episcopal Church. His life was soon clouded by disease, from which he was never afterward free, yet his was a path of earnest, conscientious devotion to duty in whatever sphere opportunity offered. In the Sunday-school he was always active, being made superintendent in 1866 when he was twenty-three years old. He served the school in this position at three different times, always efficiently and acceptably. In the positions of steward and trustee (in the latter service for many years) he was diligent, conscientious and capable. But his most dearly-loved work in the church was in connection with the services of sacred song. For many years he led this part of worship, showing rare skill in his selection of music adapted to the sentiment and spirit of hymns, and always having the love and hearty co-operation of those associated with him in the choir. The town in which his life was spent entrusted to him its records and its funds as town clerk and treasurer, and all classes of the community respected and confided in him. After many years of heroic struggling with heart disease, when he found that he could no longer maintain the conflict, he calmly said, "It is all right," and passed away to eternal rest. Not only the church, but the whole community, mourned at his funeral as for a brother. Such men are, alas! too rare.

H. J. J.

Died, in West Athens, Me., March 29, 1884, Sister ELIZA BUZZELL, aged 76 years. She was converted at the age of eleven, joined the church of her choice, and lived her religion until the end. She suffered extremely, but her last hours were spent in exhorting her friends to be prepared to meet her in heaven. She leaves behind one daughter and one brother, and other dear friends who mourn their loss. Funeral services were held at the chapel by Rev. W. H. Condon.

W. H. C.

"Throw Physic to the Dogs." It has come to this with all who are using the new *Physic* treatment now being so widely dispensed by Dr. Starkey & Paine, 1109 Girard Street, Philadelphia, Pa., specialists in Chronic diseases. This is not a drug treatment. It does not introduce an enemy into the system, but a kind and gracious healer. It does not assault or depress nature, as the various quack remedies are taken, but, but order at once from up and down, restores vital forces. All of its effects are gentle, pervading and vitalizing. If you are suffering from any disease which your physician has failed to cure, send to Dr. Starkey & Paine, for their pamphlet, and learn all about this wonderful treatment.

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Probably no form of disease is so generally distributed among our people as scrofula. Almost every individual has this latent poison coursing his veins. The terrible sufferings endured by those afflicted with scrofulous sores cannot be understood by others, and the intensity of their gratitude when they find a remedy that cures them, astonishes a well person. We refer by permission to Miss Sarah C. Whitman, of Warren, N. H., who was cured by Hood's Sarsaparilla.

"The severity of which confined her to the house for two years. Six months previous to taking Hood's Sarsaparilla she could not get out of her room without crutches. Her friend says: 'I did not think it possible for her to live many months; she was reduced to a mere skeleton. Her cure is hardly less than a miracle.' More wonderful cures than this have been effected by this medicine. There is no doubt that in Hood's Sarsaparilla we have the most remarkable medicine that has ever been produced, and a positive cure for scrofula in its numerous forms. Price \$1.00, six for \$5.00. Prepared only by C. L. HOOD & CO., Lowell, Mass. Sold by Druggists.

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—OR THE— Medical Profession,

WHICH UNITES WITHIN ITSELF all the tonic, alterative and diuretic properties of Nature's great Health Laboratory without the admixture of Mineral Poison or Metallic Product of any kind. As the blood is the source of health, so also, if impurified, it is the source of disease. It is the source of all disease. Make the blood pure, and you will drive all sickness away. Neglect to do so, and pain and death will ever be present with you. Epidemics and fevers will sweep away your dear ones before your eyes. Therefore, if you desire to secure health, comfort and pleasure to your wife and children, to yourselves and relatives, and all your home life to be bright and sunny, seek their highest welfare by keeping a constant supply of that great

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It supplies every want, it fulfills every requirement of suffering humanity. There is not a phase of disease which it will not reach and ultimately cure. It is equally suited to all seasons.

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## LIVES OF PAIN

RHEUMATISM AND NEURALGIA have long enough run riot in the human system.

They have tormented the human family and defied the medical faculty from time out of memory. They have corrupted the blood, demoralized the joints, vexed the nerves, agonized the muscles and racked the brain with wearying pain.

"ATHLOPHOROS" is the enemy of Rheumatism and Neuralgia, repairs their damages, renews the blood, eases the joints, calms the nerves, soothes the muscles, gives rest and peace to the troubled brain, and ensures delightful sleep.

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"ATHLOPHOROS" can do for you what it has done for those sufferers. It can drive out your Rheumatism and Neuralgia, and will do so if you give it a fair trial.

"ATHLOPHOROS" has by this time had such a good trial all over the country that its true work is known, and its true character proved beyond all doubt.

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The fatal rapidity with which slight Colds and Coughs frequently develop into the gravest inhalations of the throat and lungs, is a consideration which should impel every prudent person to keep at hand, as a household remedy, a bottle of AYER'S CHERRY PECTORAL.

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## AYER'S Cherry Pectoral

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AYER'S CHERRY PECTORAL has, in numerous instances, cured obstinate cases of chronic Bronchitis, Laryngitis, and even acute Pneumonia, and has saved many patients in the earlier stages of Pulmonary Consumption. It is a medicine that only requires to be taken in small doses, is pleasant to the taste, and is needed in every household where there are children, as there is nothing so good as AYER'S CHERRY PECTORAL for treatment of Croup and Whooping Cough.

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Every juvenile customer receives one of our French

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